



Adhika mAasa vidHi...

(intercalary month)

➤ Adhikasya adhika phalam Adhika maAsam



durgaNyatit.aratyashaH purushhaH purushhottamam |
stuvannaama-sahasreNa nityaM bhaktisamanvitaH ||

**Hari Sarvottama – VaAyu Jeevottama
Sri GuruRaajo Vijayate**

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Adhika Maasa Vidhi

Niceties of AdHikA MaAsaM

(Inter-calary month)

(Concept – Technicalities – Do's & Don'ts...)

Introduction...

Generally we keep hearing the term Adhika Masam once in every two/three years. In our Lunar calendar we have only 12 months starting from Chaithra Masam and ending with Phalguna Maasam.

Similarly; in a Solar calendar starting from Mesha Masam to Meena Masam and in a civil calendar January to December. When such is the case,

- > What is this Adhika Masam? Why is it?
- > What is its significance ? When does it occur?

Let us try to understand its concept and technicalities before we comprehend the other aspects like austerities etc.

➤ WHAT IS ADHIKA MAASAM? WHAT IS ITS CONCEPT?

Literally Adhika means additional, extra and Masa means a month. Adhika Maasa means an extra month. We would have observed that in Western Calendar there is a concept called Leap Year which occurs once in every four years when we find an extra

day is added to the month of February and that calendar year will have 366 days instead of regular 365 days.

Something similar to that, we find in Hindu Almanac a (time) compensation of one month is made to adjust the time movement and to make necessary corrections to the calendars we follow. This is something in vogue and followed in Hindu religion since time immemorial initiated by our ancient seers with their vision and forethought.

Generally we find only one new moon (Amavasya) and one full moon (Pournami) in a Luni - Solar month.

If in any Solar month two new moons occurs (which normally does not), then both the Lunar months will have to be reckoned.

When there are two new moons one at the commencement and other at the end of a Solar month then two lunar months would be originating in the same solar month. Both the Lunar months will have to bear the same name.

Then the Lunar month that begins from the first new moon is deemed as an extra month. This is called Adhika Masa or Malamasa.

The Lunar month beginning from the second New Moon is called as the real or pure and is referred to as Nija Masa or Suddha Masa with both the months bearing the same name.

Precisely, an Adhika Maasam occurs when there are two New Moons in a Solar Month and there will be no Sun's transit or Sankramana in that Lunar month.

Adhika MaAsa ((Intercalary month) is also known as >
"Malimlucha MaAsa"

असंक्रान्तिमासोऽधिमासाः स्फुटः स्याद् द्विसंक्रान्तिमासः क्ष्याख्यः कदाचित्

Meaning: The month that does not carry Surya Sankranti is called Adhik maasa and the month carrying two Sankrantis is called Kshayamass.

“Asankraanta Maasa” the month in which there will be no Sun's Transit (Sankramana/Sankranthi)

In such a situation we find Sun transit or Sankramana happening just before and just after the Adhika Maasam.

A Lunar month with no Sun transit or Sankramana is referred to as Adhika Maasam or Mala Maasam.

In other words an Adhika Maasam is a Lunar month during which there will be no Surya Sankramana or solar transit.

Therefore, when Adhika maasam occurs, Sun's stay in a particular zodiac sign will be slightly longer than the duration of that Lunar month.

Sun and Moon are called Luminaries which are visible in our day to day life. Their phases viz... Full Moon (Pournami) and New Moon (Amavasya) helped our ancient seers to establish a suitable time division of Lunar Month on which our religious calendar (Almanac) is based.

Lunar month commonly observed in our Lunar Calendar is known as Amaanta starting from the end moment of New Moon (Amavasya) to the end moment of the next New Moon.

A Lunar month is a period starting from Sukla Prathama (Paadyami) and ending with Krishna (Bahula) Amavasya.

Similarly another noticeable feature was the occurrence and recurrence of seasons known as Ruthus.

These phenomena made our seers to notice the obvious movement of the Luminaries on a clear cut path known as zodiac that is divided into twelve signs or Raasis.

Movement of Sun from one sign to the other in the zodiac is reckoned as Sankranthi or Sankramana. The period between two Sankrantis (transit of Sun from one sign or raasi to the other) is taken as Soura or a Solar month. One complete cycle of Sun around the zodiac starting from Aries and ending with Pisces is known as a Solar year.

Since Vedic times our ancient seers are perhaps the pioneers to combine successfully the solar calendar into the lunar one and take it as a Luni – solar calendar so that it can be used for both religious/spiritual and social purposes.

➤ **Technicalities of Adhika Maasa...**

It was found by our ancient seers that a Lunar month will have a duration of 29 days 12 hours and 44 minutes that add up to 354 days and 9 hours in a year, falling short of the solar year of 365 days by about 11 days (approx).

Accumulation of this difference of more than 30 days in a span of three years results in sliding of a Lunar month in relation to solar calendar.

Such progressive recession of Lunar months leads to disparity in the celebration of festivals and the seasons they occur which are dependent on Solar Calendar.

Therefore in order to synchronize the Lunar months with Luni-Solar calendar and to keep pace with the seasons, our ancient seers have formulated a concept or technique of restraining Lunar months and devised an inter-calary month for the Lunar Calendar.

Thus, as and when there is an accumulation of recession by about 30 days, a Lunar month is added to the year.

This extra month known as Adhika Masam occurs at regular intervals of 32/33 solar months (32M - 16D - 04Gh) to maintain the balance between Solar and Lunar Calendars.

dvaatrimshadbhi: gatai: maasai: dinai: ShOdashabhistatha|
GaTikaanaaM chatuShkENA patatyadhidhikamaasaka: ||

ଦ୍ୱାତ୍ରିମଶଦ୍ଭି: ଗତ୍ୟ: ମାସ୍ୟ: ଦିନ୍ୟ: ଷୋଦଶଭିନ୍ତଥା|

ଫଳିକାନାଂ ଛତୁଷ୍କୁଣ୍ଡ ପତ୍ତତ୍ତ୍ଵଦିକମାନକ: ||

ଦ୍ୱାତ୍ରିମଶଦ୍ଭି: ଗତୈ: ମାସୈ: ଦିନୈ: ଷୋଦଶଭିନ୍ତଥା।

ଘଟିକାନାଂ ଚତୁଷ୍କେଣ ପତତ୍ୟଧିକମାସକ: ||

Though theoretically occurrence of Adhika Masam as per its arithmetic is assumed as once in every 32 or 33 months, in practice, its incidence before or later than the scheduled time cannot be ruled out.

This is due to the variations in the velocity of the movement of Sun and Moon across the zodiac which keeps fluctuating.

Thus it can be seen that an inter-calary month (Adhika Masa) occurs once in two/three years in normal course.

➤ **What is Kshaya Maasa?**

In the process of synchronization between Lunar and Solar calendars there is also a possibility of adding more months over a longer period of time.

Under this concept it is said that for 1920 solar months, 60 Adhika Masas will be added when 59 would be adequate.

Hence, in order to bring in further refinement and to suppress this excess Adhika masas our ancient seers have also devised a concept wherein one month is reduced or dropped in the Lunar Calendar by ignoring the count of Lunar month at appropriate intervals.

This concept of reduction or dropping of a Lunar month is known as Kshaya Masam where, in such an eventuality there will be no new Moon (Amavasya) in a particular solar month. Sun's stay in a particular raasi or sign will be less than the duration of a Lunar month and it results in two Sankramanas or Solar transits taking place in a particular lunar month.

It is said that Kshaya Masa occurs generally once in 141 years and again after 19 years. It doesn't occur at short intervals of time.

Generally Kshaya Masa occurs in one of the Lunar months of Kartika, Margasira and Pushya Masa.

In the year when Kshaya Masa occurs there will be two Adhika Masas, one before and the other after the Kshaya Masam.

Generally, Adhika Masa occurs in the period from Chaithra to Aaswayuja the first seven months of the Hindu Lunar Calendar.

Adhikamaaasa is visishta parvakaala (Adhikasya Adhika Phalam – Adhika Maasam) the significance and merits of which is said to have been mentioned in Puranas like Padma Purana, Skanda Purana, BruhanNaradiya Purana, Bhavishyottara Purana etc.

If during Chaturmaasa Adhika maasa comes Chatur Maasya vratha will get extended by one month

➤ **Whom to worship during AdHika MaAsa?**

Lord Vishnu is.....

Niyaamaka of the Universe;

the divine law maker and law giver;

He is the great ruler; ordainer;

governing lord and presiding deity of the eternal Time;

Kaala Niyaamaka;

He is Sarva Niyaamaka;

If Lord Vishnu is the Time (Kaalo~` smi Loka....);

Time is Lord Vishnu and Time is everything then,

Maasa which is a component of Time can be reckoned as

Lord Vishnu.

When Lord Vishnu is Kaala Niyaamaka; it is obvious that He becomes the Maasa Niyaamaka the presiding deity/governing lord of Maasa known in different names for different months.

Whether it is Adhika Maasa or Chatur Maasa or Dhanur Maasa or any other Maasa or any other religious/spiritual activity;

the one and the only one to be worshipped always is;
Lord Vishnu the Hari SArvottama;
who is called with different names;
with proper Anusandhana/Taratamya along with His,
Parivaara Devatas...

Adhika Maasa is the most sacred month dedicated to the most sacred person Lord Vishnu who is the Maasa Niyaamaka (Governing Lord) of Adhika maasam in the name Purushottama.

That's why Adhika Maasam is also referred as Purushottama Maasa.

Ashta Vasus (8) +

Ekaadas Rudraas (11) +

Dwaadasaadityaas (12) +

Prajaapathi (1) +

Vashatkaara (1);

(total 33)

together are the Presiding Deities of Adhika Maasam with Lord Sri Hari in the name of Purushottama being the governing Lord.

These Deities form the basis for giving # 33 No. Daana and Arghya during Adhika MaAsa;

➤ **Deity Antharyaami Roopa** (given in brackets)

➤ **ASHTA-VASUS...**

1. DrONa (VishNu) 2. Dhruva (Jishnu) 3. Dosha (MahavishNu) 4. Arka (Hari) 5. Agni (Krishna) 6. Dyou (Adhokshaja) 7. PraaNa (Kesava) 8. Vibhavasu (Madhava)

➤ **EKAaDASA RUDRAS...**

9. Bheema (Raama) 10. Raivata (Achyuta)
11. Oja (Purushottama) 12. Ajaikapaad (Govinda) 13. Mahaan (Vamana) 14. Bahuroopa (ShriIsha) 15. Bhava (SrIkanTa)
16. Vaamadeva (Viswasaakashi) 17. Ugra (NaaraayaNa)
18. VruShaakapi (Madhuripu) 19. Ahirbudhni (Aniruddha)

➤ **DWAaDASA AaDITYAS...**

20. Vivaswaan (Trivikrama)
21. Aryamaa (VaasudEva) 22. Poosha (JagadyOni)
23. tvaShTru (AnaMta) 24. Savitru (Sheshasaayi)
25. Bhaga (SankarshaNa) 26. Dhaatru (Pradyumna)
27. Parjanya (Daityaari) 28. VaruNa (VishvatOmukha)
29. Mithra (Janardhana) 30. Shakra (Dharaavaasa)
31. Urukrama (Daamodara)

32. Prajapathi (Agardhana) 33. Vashatkara (ShrIpathi)

➤ **AdHika MaAsa - Pithru Yagna/SraAddha VichaAra...**

Nithya Karma, Shannavathi [Amaavasya (Darsha), Yugaadi, Manvaadi] related Pithru karma should be performed both in Adhika Masa as well as in Nija Masa.

If regular annual ceremony of a deceased (Prathisaamvatsareeka Sraaddha) falls during the month when Adhika Masam occurs it should be performed in Adhika Masam provided concerned Pithru had expired during Adhika Masam. Otherwise it should be performed only during Nija Masam.

Also means to say that, in case the deceased had expired in Nija Masam in normal course Sraaddha should be performed during Nija Masam and not in the Adhika Masam.

In case Adhika Masam coincides with Maasika (monthly) ceremonies during the first year of Pithru's death, the concerned Maasika sraaddha should be performed twice, both in Adhika masam as well as in Nija masam.

In case, 12th month (maasika) ceremony coincides with Adhika Masam then that Maasika ceremony should be performed twice both in Adhika Masa as well as in Nija Masa and the first annual ceremony (Prathama-Aabdeeka) should be performed in the 14th month.

In case Adhika Masam coincides with Dasa Dina Karma all the related ceremonies including Sapindeekarana should be performed during Adhika Masam only.

In case first annual ceremony (Prathama Aabdeeka) of the deceased falls during Adhika Masam, it should be performed

during Adhika Masam only even though they had expired during Nija Masam.

In case Pithru Paksha falls during Adhika Masam?

If Adhika Masam occurs during Bhaadrapada Masam, then Mahalaya Sraaddha that is required to be performed during the dark fortnight (Krishna Paksha) of Bhadrapada masam has to be performed twice both in Adhika masam as well as in Nija Masam.

👉 **Adhika Maasa – Kartavya**

(do's & don'ts – austerities – daana...)

➡ **Nishiddha-Karma...**

Chaula, Kshura-karma, Upanayana, Upakarma, Vivaha, Gruha-Pravesa, Shashti-Poorthi, Devata-Pratishta, Theertha-Yatra, Subha-kaarya, Sanyasa Sweekaara, Coronation etc.

Kaamya-karma like Homa/Yagna, Theertha Yaathra, starting of new Vratha; New Ventures, to be avoided during Adhika Maasa; - any kaamya karma done punya-phala gets destroyed

Apoorva Theertha Yaatha/Theertha Snaana/Devata Darshana the one which has not been visited so far (visiting for the first time) should be avoided;

Any austerity that was taken up prior to the commencement of Adhika maasam can be continued/concluded during Adhika Masam.

Rituals like, Garbhadaana, Pumsavana, Seemantha, Naamakarana, Annapraasana are allowed during Adhika Maasa; if they are performed as per/within their time frame (as per schedule) are allowed during Adhika Maasa; if there is

KaalaAthikramana it is not allowed and it should be performed only during Nija Maasa.

If one is suffering from any Roga, for parihaaraartha shanthi if any can be performed during Adhika maasa;

👉 **Vihita Karma...**

PanchaVratha > UpavaAsa, DhaArana-PaArana, Eka-Bhukta, Naktha Vratha, AyaAchita Vratha;

Lot of solemnity is attached to Adhika Maasa; Adhika also means the best, the greatest, powerful, and extraordinary. It is measured as more glorious than all other months in terms of its merits.

Adhika Maasa is considered as the most auspicious month to perform austerities for spiritual advancement.

During Adhika maasa no new Vratha/Austerity should be started afresh. Whatever mentioned deemed to have been performed earlier and same to be repeated.

👉 **PANCHA VRATHA**

> **UPAVAASA** (Uposhana) - Depending on one's physical/health condition one can choose the number of days for doing Upavaasa like whole month/fortnight/six/three/ days.

> **EKA-BHUKTA** - Taking only one meal per day (except on Ekaadasi days) in the afternoon as prescribed and not eating anything till next day;

> **DHAARANA-PAARANA** - fasting on one day and eating on the next day during Adhika Maasa;

> **NAKTHA VRATHA** - Fasting during the day and eating in the night (except on Ekaadasi days);

> **AYAACHITA** - Leading a contended life without asking/borrowing from anyone for anything; eating only such food which is obtained unsolicited;

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During Adhika maasa no new Vratha/Austerity should be started afresh. Whatever mentioned deemed to have been performed earlier and same to be repeated.

👉 **Adhika Maasa (Other Austerities)**

MaAsa Snaana, Go-Padma Vratha, Mauna Vratha, Pradakshina, Vaachika Vratha...

Adhika Maasa SnaAna in sacred Rivers; Theertha; Sarovara; Wells; or at least tap water at home during Arunodayakaala is highly meritorious;

👉 **VaAchika Vratha...**

Getting involved in reading (PaAraayana) or listening (Sravana) to sacred texts (Granthas) like....

BhaAgavatha Purana,

Bhagavadgita,

SuMadhwa Vijaya;

Harikathaamruthasaara etc.

Sri Venkataachala MahaAtmya;

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One can also sponsor for Pravachana/PaAraAyana (discourse) of sacred texts in any temple/mutt.

➤ **Reciting sacred stothras** like.....

Sri Vishnu Sahasranaama Stothra;

Sri Venkatesha Stothra (Brahmnda Purana)

Sri Hari-Vaayu Stuthi;

Sundara Kaanda,

Sri RaAghavendra Stothra/Ashtottara;

Sri RaAma ChaAritrya Manjari;

Sri Krishna ChaAritrya Manjari;

Sri RaAma DwadasaNama stothra,

Sri Krishna DwadasaNama Stothra,

Thulasi Kavacha; etc...

➤ **KEERTHANA...**

Singing the glory of Lord Vishu /Dasara Padagalu;

Lakshmi Shobane;

MadhvanaAma etc.

➤ **Japa/NaAma Smarana:**

Chanting the divine names/hymns like...

Gayathri;

Sri Raama Naama;

Hare Raama-Hare Krishna manthra;
Naama Thraya Japa;
Sri Raaghavendra Ashtaakshari; etc.

➤ **AKHANDA DEEPA...**

Lighting lamp (Akhanda Deepa) in Pooja Room/ Vishnu temple/ RaAyaru Sannidhi; (gives immense wealth)

- > ThrikaAla SandhyaVandana - Nithya SaAligrama Pooja/Thulasi Archana;
- > Eating food without salt (**Alavana Vratha**),
- > Sleeping on the floor avoiding cot and bed;
- > **RACHANA SEVA...** Scripting the divine names like...

Sri RaAma Naama (Raama Koti).

Sri RaAghavendra Ashtaakshari;

Above list of austerities is only indicative but not exhaustive; End of the day one must understand the concept and significance of Adhika Maasa; what vow to take up is a choice of an individual.

Focus should always be on PURUSHOTTAMA (Lord Vishnu) the Hari Sarvottama. As long as the vow is to perform a sacred and pious act for HARI PREETI; it would definitely yield positive results and would bring pleasing rewards.

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👉 **Adhika MaAsa – DaAna Kartavya**

[Apoopa - BaAgina - ThAmboola - Phala - Gau - Vastra - Anna Thila - Deepa - Grantha – Saligrama - Suvarna - Rajata - Sayya - DhaAnyा etc.]

Lot of prominence is given to **APOOPA DAANA** during Adhika Maasa...

Tryastrimshad apoopannam kaamsya paatre nidhayacha
Sagrutam sahirnyamcha brmhanaya nivedayeth

Apoopa (Athirasa) means a sweet dish made with Rice flour, jaggery and Ghee. Such sweet dish #33 in number should be given to a Brahmana along with a Brass plate (Kaansya paathra) + Dakshina.

According to ones capacity this can be given on every day or during specified days or at least on one of the specified days during Adhikamasa vratha period.

It is considered to be highly meritorious that bestows upon significant results - Anishta nivrutti poorvaka Ishtaarth Siddhi.

While giving Apoopa daana > Antaryaami chintane (see annexure)

Sayya Daana should be given along with Sri Lakshmi-Narayana Pratima;

> **Anna Daana** - Brahmana Bhojana is always Sreshta and Hari Preeti; especially during Kali-Yuga;

During Adhika Maasa one can also give

- > Gopi-Chandana,
- > Yagnopaveetha,
- > Pancha-Mudra;
- > Ghrutha (Ghee);
- > Ghanta (hand bell);
- > Paada-Raksha;

along with ample **Dakshine**;

Deepa Daana: Preferably in silver or bronze/brass it should be given along with adequate Ghee and ample dakshina;

ThaAmboola Dana (SowbhaAgya Siddhi - Daurbhagya parihaAra) (Betel leaves + Areca Nut + Fruit/Coconut + Dakshina should be given to Brahmana couple # 33 in number)

BAAGINA DAANA (Marada Bagina)

[to be given to Sumangali Stree (Married Women)]

In general, items in Marada Baagina...

👉 Turmeric – Kumkum – Sindoor – Mirror – Comb – Kajal – Bangles – Rice - 4 types of Dal – Coconut - Betel Leaves - Betel Nut – Fruit – Jaggery – Vastra - Dakshina;

➤ Specified days for giving Daana during Adhika Maasa...

Adhika Maasa Daana is required to be given on every day; If not it can be given on all or at least one of the specified days Viz.

- DwaAdasi (both Sukla & Krishna Paksha),
- Pournami (full Moon day),
- Amaavasya (New Moon day),
- Ashtami, Navami and Chaturdasi days during Krishna Paksha,
- Vyatheepatha, and Vaidruthi Yoga days.

Whatever DAANA is given it is should be for Hari Preeti in the name of Adhika Maasa Niyaamaka Purushottama preetyartham and number # 33 signifies the Presiding Deities of Adhika Maasa as mentioned in the earlier post.

Whatever Daana is given; it should be given with utmost humility, with all sincerity, devotion without expecting any results/selfless.

One should not make a tall claim of giving daana; publicizing everywhere, one will lose its merits.

Publicizing everywhere the Daana given/charity made results in the loss of all sacred benefits that could have been accumulated...

- > one should not own it and boast about...
- > when once it is said KrishnaArpanamasthu;
- > when I am not the doer ('nAham kartA hariH kartA') and
- > when I say na mama (it's not mine) and
- > when I sacrifice in letter and spirit the ownership;
- > matatva will lead to ego thereby one loses its merits.

> One will lose the merits of giving DaAna

➤ **PURUSHOTTAMA** - What does it indicate?

In supreme sense Purushottama (Purusha+Uttama) is the inherent nature and attribute of Lord Vishnu with which He is referred to.

It means the greatest among all the Purushas (not gender based); the Supreme Soul (highest spirit), the universal being who is omnipotent and omniscient. It is the superlative form of Lord Vishnu (Purusha).

All incarnations of Lord Vishnu are coupled with the quality of Purushottama whether it is Lord Sri Rama or Sri Krishna or Lord Srinivasa (Venkateswara).

Chapter #15 of Bhagawadgita (Purushottama Yoga) that reveals the knowledge of the true nature of the Supreme Lord is exclusively dedicated to Purushottama.

yasmātksaramatītoऽhamakṣarādapi cottamaḥ |
atoऽsmi loke vede ca prathitaḥ puruṣottamaḥ ||

In sloka # 18 Lord Sri Krishna says that He is the Purushottama because, He transcend the perishable and is superior to the imperishable and eulogized in the world as well as in Vedas (sacred scripts) as the Supreme Being.

He further adds that whoever knows Him as the Supreme Personality of Godhead without any delusion knows Him well and worships Him always with total devotion.

He who has realized this PURUSHOTTAMA-STATE of consciousness becomes 'wise,' for he cannot thereafter make any error of judgment in life and thereby create confusions and sorrows for himself and for others around him.

uttamah̄ puruṣhas tv anyah̄ paramātmety udāhṛitah̄
yo loka-trayam āviśhya bibharty avyaya īśvaraḥ;
(Bhagwadgita Purushottama Yoga - sloka # 17)

Lord Sri Krishna spell out the distinction of Jeevatma and Paramatma the Supreme Soul - PURUSHOTTAMA;

- > who is much much... superior to Jeevaatma,
- > who is indestructible,
- > who is Antaryaami who pervades in all;
- > who is the controller and the
- > one who supports all beings in three worlds;

Purusha Sooktha the essence of Vedas; dedicated to the Supreme Purusha (Lord Vishnu) gives an insight into the universalized concept of Purusha the single universal person. It is a short form of understanding the Supreme consciousness.

We find a reference to the term PURUSHOTTAMA in sloka # 3 and 54 of Sri Vishnu Sahasranaama Stothram.

In sloka # 5 of Sri Venkatesa Stothram (Brahmanda Purana) Lord Venkateswara is eulogized as Purushottama

“Ramaanaatho Maheebharthaa Bhuudharah Purushottamah”.

In the prologue to Vishnu Sahasranaama Stothram Bheeshmaacharya glorifies Lord Vishnu as...

"Jagat prabhumi devadevam anantham purushottamam" (sloka # 9)

"Anekaroopa daityaantam namaami Purushottamam" (sloka # 21)

In sloka # 9 and 13 of Phala Sruthi (Sri Vishnu Sahasranama Stothram), merits of worshiping such Purushottama are mentioned.

durgaaNyatit aratyaashu purushhaH purushhottamam |
stuvan naama sahasreNa nityaM bhakti samanvitaH ||

He who eulogizes the Supreme God Vishnu as Purushottama with sincere devotion will surmount even the apparently toughest miseries without fail.

na krodho na cha maatsaryaM na lobho na ashubhaa matiH |
bhavanti kRita puNyaanaaM bhaktaanaaM purushhottame || (13)

Neither anger nor jealousy, neither avarice nor unholy thoughts taint the minds of the true devotees of Purushottama who have to their credit many a virtuous deeds.

Lord Vishnu in the name Purushottama is Maasa Niyaamaka (Governing Lord) of Adhika-Maasa and hence it is also called as Purushottama MaAsa.

Puri Kshethra the abode of Lord Jagannatha is known as Purushottama Kshethra.

Annexure

➤ APOOPA DAANA SANKALPA...

Ācamana, praṇāyāma, dēśakāla uccāraṇa,
Ēvaṅguṇa viśeṣaṇa viśiṣṭāyāṁ śubhatithau, śrī rāghavēndratīrtha
guruvantargata, traya: Trinśak kōti dēvatāntargata bhāratīramaṇa
mukhyaprāṇāntargata asmat kuladēvatābhinna śrīpadmini
puruṣottama prēraṇayā padmini puruṣottama prītyartham,
Gōtrasya, Śarmaṇa: Mama dharma – artha – kāma – mōkṣa
prārtyartham, jñāna, bhakti vairāgya siddyartham
nikhilapāpakṣaya śamana pūrvaka putra, pautra, dhana, dhān'ya,
kṣēma samṛd'dhi lōkadvaya sukhahētu, bhūdān phalaprāptai
apūpa chidra samasaṅkhyā varṣa sahasrāvadhi svarlōkanivāsādi
phala siddyartham adhikamāsa prayukta traya trinśat
apūpadānamaham kariṣyē |

APOOPA DAANA MANTRA...

Vishnuroopi saharanshuh sarvapaap praNashanah |
apoopaanna pradaanena mama paapam vyapohatu ||

narayaNa jagadbeeja bhaskar pratiroopadruk |
vratenanen putrashch sampadam chabhivardhay ||

yasya hastagadaachakre garudo yasya vahanam |
shankha karatale yasya sa me vishnu praseedatu ||

kalaakashThaadirupeNa nimesha ghatikadina |
yo vanchayati bhutaani tasmai kaalaatmane namaha ||

kurukshetra mayodeshah kaalah parva dwijo harih |
prithvisamamidam daanam gruhaaN purushottama ||

malaanaam ch vishudhdhyartham paapprashamanaaya cha |
putra pautraabhivrudhdhyartham tein daasyaami bhaskara ||

➤ **Shloka recited during Apoopa-daana:**

Trayastrimshada poopaannam kaamsyapaatre nidhaaya cha |
Saghrutam hiranyamcha braahmanaaya nivedayet ||

Idam sopaskaram trayastrimsha dapoopam sadakshinakaam
satambulam sri Bharati ramana mukya prantargata sri
purushottamasya preetim kaamayamaanaha tubyamaham
sampradade namama namama;

Anena ApoopadaAnena Sri Raghavendra TheerthaGuruvantargata
Sri BharatiRamana MukhyaPraAnaAntargata Sri Padmini
Purushottama: preeyataam preeto bhavatu – Sri
KrushnaArpanamastu

➤ **BhagawatRoopa (Antaryaami) chintana during Apoopa Daana:**

Vishnum jishnum mahaVishnum harim krishnam adhokshjam
Keshavam madhavam ramam achyutam purushotamam
Govindam vamanam srisham srikantham vishwasakshinanam
Narayananam madhuripum aniruddham trivikramam
Vasudevam jagadyonim anantam sheshashaayenam
Sankarshanam cha pradyumnam daityarim vishatomukam
Janardhanam dharavaasam damodhara maghordanam
Sripatim cha trayastrimshad uddishya pratinamabhihi
Mantrai retaishcha yo dadyaat trayastrimshad apoopakam
Prapanoti vipulaam lakshmim putra poutradi santatim

➤ अपूप दान संकल्प -

आचमन, प्राणानायम्य -वासर,योग,करण,
.....शुभतिथौ, संकीर्त्य अष्टवसु, एकादश रुद्र, द्वादशादित्य, प्रजापति, वौषट्काराख्य
त्रयस्त्रिंशत् देवतांतर्गत श्री भारतीरमण मुख्य प्राणांतर्गत श्री विष्वादि
त्रयस्त्रिंशन्नामधारि मलमास देवताभिन्न श्री पुरुषोत्तम प्रेरणया, श्री पुरुषोत्तम प्रीत्यर्थ
पृथ्वीदान समफलं त्रयस्त्रिंशत् अपूपदानमहं करिष्ये ।

काम्य संकल्प - मम निखिल पापशमन पूर्वक पुत्रपौत्रादि धनदान्यादि क्षेमसमृद्धि
लोकद्वय सुखहेतुभूत भूदान फलावाप्तै अपूपच्चिद्र समसंज्य वर्ष सहस्रावधि स्वलोक
निवाससिद्दयर्थ मलमासप्रयुक्तं अपूपदानमहं करिष्ये ।

तदंग पुरुषोत्तम पूजां करिष्ये. अस्मिन् ब्राह्मणे पुरुषोत्तमं आवाहयिष्ये मंत्रेण
मंत्राक्षतोयिंद्र ब्राह्मणन मेले हाकबेकु.

विष्णुरूपी सहसांशुः सर्वपापप्रणाशनः ।
अपूपान्नप्रदानेन मम पापं व्यपोहतु ॥
नारायण जगद्बीज भास्करप्रतिरूपक ।
क्रतेनानेन पुत्रांश्च सम्पदं चाभिवर्धय ॥
यस्य हस्ते गदाचक्रे गरुडो यस्य वाहनम् ।
शङ्खः करतले यस्य स मे विष्णुः प्रसिद्तु ॥
कलाकाष्ठादिरूपेण निमेषघटिकादिना ।
यो वञ्चयति भूतानि तस्मै कालात्मने नमः ॥
कुरुक्षेत्रमं देशः कालः पर्व द्विजो हरिः ।

पृथ्वीसमिदं दानं गृहाण पुरुषोत्तम ॥
 मलानां विषुद्ध्यर्थं पापप्रशमनाय च ।
 पुत्रपौत्र्यादिवृद्ध्यर्थं तव दास्यामि भास्कर ॥

➤ अपूर्पदान भगवद्रूप चिंतने –

विष्णुं जिष्णुं महाविष्णुं हरिं कृष्णं अधोक्षजं ।
 केशवं माधवं रामं अच्युतं पुरुषोत्तमं ।
 गोविंदं वामनं श्रीशं श्रीकंठं विसाक्षिणं ।
 नारायणं मधुरिपुं अनिरुद्धं त्रिविक्रमं ।
 वासुदेवं जगद्योनिं अनंतं शेषशायिनं ।
 संकर्षणं च प्रद्युम्नं दैत्यारिं वित्तोमुखं ।
 जनार्थनं धरावासं दामोदरमघार्दनं ।
 श्रीपतिं च त्रयस्त्रिंशदुद्दिश्य प्रतिनामभिः ।
 मंत्रैरेतेच्च यो दद्यात् त्रयस्त्रिंशदपूपकं
 प्राप्नोति विफुलां लक्ष्मीपुत्रं पौत्रादि संततिं ।

इदम् सोपपस्करं त्रयस्त्रिंशदपूपं सदक्षिणाकं, सतांबूलं, श्री भारतीरमण मुख्य प्राणांतर्गत श्री पुरुषोत्तमस्य प्रीतिं कामयमानः तुभ्यमहं संप्रददे न मम, न मम-इति नमस्कुर्यात् । अनेन त्रयस्त्रिंशदपूपदानेन श्री पुरुषोत्तम प्रीयतां प्रीतो वरदो भवतु । श्री कृष्णार्पणमस्तु ।

➤ ଅଛୋପ ଦାନ ନେଠୁ...

ଅଜେମୁନ, ପ୍ରଜାଯ୍ୟାମୁ, ଦେଶଠାଳ ଉଚ୍ଛ୍ଵାରଣ ...

ಏಂಗಣ ವಿಶೇಷಣ ವಿಶಿಷ್ಟಾಯಾಂ ಶುಭತಿಧೌ, ಶ್ರೀ ರಾಘವೇಂದ್ರತೀರ್ಥೇ ಗುರುವಂತಗ್ರಹ, ತ್ರಯ: ಶ್ರೀಂಶರ್ಕ ಕೋಟಿ ದೇವತಾಂತರಗ್ರಹ ಭಾರತೀರಮಣ ಮುಖ್ಯಾಪ್ರಾಣಾಂತರಗ್ರಹ ಅನ್ತಿಮ ಕುಲದೇವತಾಭಿನ್ನ ಶ್ರೀಪದಿನಿ ಪುರಂಂತ್ರಮ ಪೇರಣಯಾ - ಪದಿನಿ ಪುರಂಂತ್ರಮ ಪ್ರೀತ್ಯಧ್ರಂ, ಗೋತ್ರಸ್ಯ ಶಮೇಣ: ಮುಮ ಧಮ್ - ಅಧ್ರ - ಕಾಮ - ಮೋಕ್ಷ ಘರ್ತ್ಯಧ್ರಂ, ಜ್ಞಾನ, ಭಕ್ತಿ ವೈರಾಗ್ಯ ಸಿದ್ಧಧ್ರಂ ನಿವಿಲಪಾಪಕ್ಕಯ ಶಮನ ಪೂರ್ವಕ ಪುತ್ರ, ಪೌತ್ರ, ಧನ, ಧಾನ್ಯ, ಕ್ಷೇಮ ಸಮೃದ್ಧಿ ಲೋಕದ್ವಯ ಸುಖಹೇತು, ಭೂದಾನ ಘಲಪಾಪ್ತ ಅಪೂರ್ವ ಭಿದ್ರ ಸಮಸಂಖ್ಯ ವರ್ಷ ಸಹಸ್ರಾವಧಿ ಸ್ವಲೋಕನಿವಾಸಾದಿ ಹೆಲ ಸಿದ್ಧಧ್ರಂ ಅಧಿಕರ್ಮಾನ ಪ್ರಯುತ್ತ ತ್ರಯ ಶ್ರೀಂಶರ್ಕ ಅಪೂರ್ಪದಾನಮಹಂ ಕರಿಷ್ಯೇ |

ಕಾಮ್ಯ ಸಂಕಲ್ಪ - ಮಮ ನಿವಿಲ ಹಾಪಶಮನ ಪೂರ್ವಕ ಪುತ್ರಪೌತ್ರಾದಿ ಧನದಾನ್ಯಾದಿ ಕ್ಷೇಮಸಮೃದ್ಧಿ ಲೋಕದ್ವಯ ಸುಖಹೇತುಭೂತ ಭೂದಾನ ಘಲಾವಾಪ್ತ ಅಪೂರ್ಪಚ್ಚಿದ್ರ ಸಮಸಂಖ್ಯ ವರ್ಷ ಸಹಸ್ರಾವಧಿ ಸ್ವಲೋಕ ನಿವಾಸಸಿದ್ಧಧ್ರಂ ಮಲಮಾಸಪ್ರಯುತ್ತಂ ಅಪೂರ್ಪದಾನಮಹಂ ಕರಿಷ್ಯೇ |

ತದಂಗ ಪುರಂಂತ್ರಮ ಪೂಜಾಂ ಕರಿಷ್ಯೇ. ಅಸ್ತಿನ ಬಾಹ್ಯಣೇ ಪುರಂಂತ್ರಮಂ ಆವಾಹಯಿಷ್ಯೇ ಮಂತ್ರೇಣ ಮಂತ್ರಾಕೃತೆಯಿಂದ ಬಾಹ್ಯಣನ ಮೇಲೆ ಹಾಕಬೇಕು.

➤ ಅಪೂರ್ಪದಾನ ಭಗವದ್ರೂಪ ಚಿಂತನೆ -

ವಿಷ್ಣುಂ ಜಿಷ್ಣುಂ ಮಹಾವಿಷ್ಣುಂ ಹರಿಂ ಕೃಷ್ಣಂ ಅಧೋಕ್ಷಜಂ |

ಕೇಶವಂ ಮಾಧವಂ ರಾಮಂ ಅಷ್ಯತಂ ಪುರಂಂತ್ರಮಂ |

ಗೋವಿಂದಂ ವಾಮನಂ ಶ್ರೀಶಂ ಶ್ರೀಕಂಠಂ ವಿಶ್ವಸಾಹಿಣಂ |

ನಾರಾಯಣಂ ಮಧುರಿಪುಂ ಅನಿರ್ಧಂ ಶ್ರೀವಿರ್ಕಮಂ |

ವಾಸುದೇವಂ ಜಗದ್ಯೋನಿಂ ಅನಂತಂ ಶೇಷಶಾಯಿನಂ |

ಸಂಕಷಣಂ ಚ ಷ್ರದ್ಧ್ಯಾಮ್ಮಂ ದ್ವತ್ಯಾರಿಂ ವಿಶ್ವತೋಮುಖಂ ।

ಜನಾರ್ಥನಂ ಧರಾವಾಸಂ ದಾರೋದರಮಫಾರನಂ ।

ಶ್ರೀಪತಿಂ ಚ ತ್ರಯಸ್ಸಿಂಶದ್ವಿಶ್ವ ಪ್ರತಿನಾಮಭಿಃ ।

ಮಂತ್ರ್ಯರೇತೇಶ್ವ ಯೋ ದದ್ವಾತ್ ತ್ರಯಸ್ಸಿಂಶದಪೂರ್ವಕಂ

ಘಾಷ್ಮೋತಿ ವಿಷುಲಾಂ ಲಾಂತ್ರಾತ್ ಪೌತ್ರಾದಿ ಸಂತತಿಂ ।

ಇದರ್ ಸೋಧಪನ್ಯರಂ ತ್ರಯಸ್ಸಿಂಶದಪೂರ್ವಂ ಸದಸ್ಯಿಂಜಾಕಂ, ಸತಾಂಬಾಲಂ, ಶ್ರೀ ಭಾರತೀರಮಣ
ಮುಖ್ಯ ಘಾಣಾಂತರ್ಗತ ಶ್ರೀ ಪುರುಷೋತ್ತಮಸ್ಯ ಪ್ರೀತಿಂ ಕಾಮಯುಮಾನಃ ತುಭ್ಯಮಹಂ
ಸಂಪ್ರದದೇ ನ ಮಮ, ನ ಮಮ - ಇತಿ ನಮಸ್ಯಯಾಂತ್ ಅನೇನ
ತ್ರಯಸ್ಸಿಂಶದಪೂರ್ವದಾನೇನ ಶ್ರೀ ಪುರುಷೋತ್ತಮ ಪ್ರೀಯತಾಂ ಪ್ರೀತೋ ವರದೋ ಭವತು | ಶ್ರೀ
ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತ ।

ಗೋಧರ್ಣನಧರಂ ವಂದೇ ಗೋಪಾಲಂ ಗೋಪರೂಪಿಣಂ ।

ಗೋಕುಲೋತ್ಸವಮೀಶಾನಂ ಗೋವಿಂದಂ ಗೋಪಿಕಾಪ್ರಿಯಂ ॥

ಶ್ರೀವತ್ಸ ವಕ್ಷ ಸಂಶಾಂತಂ ನೀಲೋತ್ಸಲದಲ ಭವಿಂ ।

ತ್ರಿಭಂಗ ಲಲಿತಂ ಧ್ಯಾಯೇತ್ ನ ರಾಧಾ ಪುರುಷೋತ್ತಮಂ ॥

govardhana dharam vande, gopalam gopa rupinam
gokulutsava me isanam, govindam gopika priyam

SrIvatsa vakSha saMSAMtaM nIlOtpaladala CaviM |
triBaMga lalitaM dhyAyEt sa rAdhA puruShOttamaM ||

ಗೋವರ್ಧನಧರಂ ಕಂಡೆ ಗೋಪಾಲಂ ಗೋಪರೂಪಿಣಂ ।

ಗೋಕುಲೋತ್ಸವಮೀಶಾನಂ ಗೋವಿಂದಂ ಗೋಪಿಕಾಪ್ರಿಯಂ ।

ಶ್ರೀವತ್ಸ ವಕ್ಷ ಸಂಶಾಂತಂ ನೀಲೋತ್ಪಲದಲ ಛವಿಂ ।

ತ್ರಿಭಂಗ ಲಲಿತಂ ಧ್ಯಾಯೇತ್ ಸ ರಾಧಾ ಪುರುಷೋತ್ತಮಂ ॥

33 devatas in apoopadaana

Sl No	Devate	antaryami roopa
	Astavasugalu	
1	DrONa	VishNu
2.	Dhruva	Jishnu
3.	Dosha	MahavishNu
4.	Arka	Hari
5.	Agni	Krishna
6.	Dyou	Adhokshaja
7.	PraaNa	Keshava
8.	Vibhavasu	Madhava
	Ekadasha Rudraru	
9.	Bheema	Raama
10.	Raivata	Achyuta
11.	Oja	Purushottama
12	Ajaikapaat	Govinda
13.	Mahaan	Vamana
14.	Bahuroopa	Shrlsha
15.	Bhava	ShrlkanTa
16.	Vaamadeva	Vishvasaakashi
17.	Ugra	NaarayaNa
18.	VruShaakapi	Madhuripu
	Ahirbudhni	Aniruddha
19.	Dwadashadityaru	
20.	Vivaswaan	Trivikrama
21.	Aryamaa	VaasudEva
22.	Poosha	JagadyOni
23.	tvaShTru	AnaMta
24.	Savitru	Sheshasaayi
25.	Bhaga	SankarshaNa
26.	Dhaatru	Pradyumna
27.	Parjanya	Daityaari
28.	VaruNa	VishvatOmukha
29.	Mitra	Janardhana
30.	Shakra	Dharaavaasa
31.	Urukrama	Daamodara
32.	Prajapathi	Agardhana
33.	Vashatkara	Shrlpati

ಅಧಿಕರಣಾರ್ಥ 33 ದೇವತೆಗಳು

ಅಷ್ಟವರು	- ಅಂತರ್ಯಾಮಿ	ಅಷ್ಟವರು	- ಅಂತರ್ಯಾಮಿ
ದೋಷ	- ವಿಷ್ಟು	ಅಗ್ನಿ	- ಕೃಷ್ಣ
ಧೂವ	- ಜಿಷ್ಟು	ದೃಷ್ಟಿ	- ಅಧ್ಯೋತ್ಸದ
ದೋಷ	- ಮಹಾವಿಷ್ಟು	ಹೃಣಿ	- ಕೇರವ
ಅರ್ಥ	- ಹರಿ	ವಿಭಾವಸು	- ಮಾಧವ
ರಿಖದತ ರುದ್ರರು	- ಅಂತರ್ಯಾಮಿ	ರಿಖದತ ರುದ್ರರು	- ಅಂತರ್ಯಾಮಿ
ಭೀಮ	-ರಾಮ	ಭೂವ	-ತ್ರಿಳಂತ
ರ್ಯಾಷತ	-ಅಚ್ಯುತ	ವಾಮದೇವ	-ವಿಶ್ವಸಾಹಿತ್ಯ
ಷಿಷ	-ಪ್ರಾರ್ಥೋತ್ಸಮ	ಉಗ್ರ	-ಸಾರಾಯಣಿ
ಅಷ್ಟೀಕರಣಾತ್	-ಗೋವಿಂದ	ವೃಷಭಸಿ	-ಮಧುರಿಪ್ರ
ಮಹಾನ್	-ವಾಮನ	ಅಂಬಿರ್ಧಿ	-ಅನಿರುದ್ತ
ಬಹುರೂಪ	-ತ್ರೀಂತ		
ದ್ವಾದಶಾದಿತ್ಯರು	- ಅಂತರ್ಯಾಮಿ	ದ್ವಾದಶಾದಿತ್ಯರು	- ಅಂತರ್ಯಾಮಿ
ವಿವಸ್ತಾನ್	- ತ್ರಿವಿಕ್ರಮ	ವರ್ಜನ್ಯ	-ದೃತ್ಯಾರಿ
ಅರ್ಯಾಮಾ	-ವಾಸುದೇವ	ವರುಣಿ	-ವಿಶ್ವಮೇಷುವಿ
ಪ್ರಾಣಾ	-ಜಗದೋಽಣಿ	ಮಿತ್ರ	-ಜನಾದಾಸ
ತತ್ತ್ವಾನಾಮಕ	-ಅನಂತ	ಶಕ್ತಿ	-ಧರಾವಾಸ
ಸವಿತ್ರಾನಾಮಕ	-ಶೇಷಾಯೀ	ಉರುಕ್ಕಮ	-ದಾಮೋದರ
ಭಾಗ	-ಸಂಕಷ್ಟಾಣ	ವೃಜಾಪತಿ	-ಅಭಾಂದರ
ಧಾತಾ	-ಪ್ರದ್ಯಮ್ಮ	ವರ್ಜಿಕ್ಕಾರ	-ತ್ರೀಪತಿ

ಇಂಗೆ ಮುಂತಹಿಂದು ದೇವತೆಗಳು ಹಾಗೂ ಅಂತರ್ಯಾಮಿ ಭಾಗವಂತನನ್ನು ತಿಳಿದು ದಾನಾದಿಗಳನ್ನು ಮಾಡಬೇಕು ಹಾಗೂ ಈ ದೇವತೆಗಳನ್ನು ಉದ್ದೇಶಿಸಿ ಅಭ್ಯರ್ಥನನ್ನು ನೀಡಬೇಕು.

ಅಭ್ಯರ್ಥಿದಾನ ಕ್ರಮ - “ದೋಷಾನಾಮಕ-ಮಂತ್ರಗಾತ-ಭಾರತೀರಮಣಮುಖ್ಯ ಹೃಣಾಂತಗಾತ-ವಿಷ್ಣುವೇ ನಮಃ ಉದಮಭ್ರಂ ಸಮರ್ಪಯಾಮಿ” ಇಂಗೆ ಎಲ್ಲಾ ದೇವತೆಗಳಿಗೆ ಅಭ್ಯರ್ಥನನ್ನು ಕೊಡಬೇಕು.

Purushottama Stothram

(Bramha PuranaAntargata)

जय जय लोकपाल भक्तरक्षक जय जय प्रणतवत्सल जय जय भूतचरण जय जयादिदेव
बहुकारण जय जय वासुदेव जय जयासुरसंहरण जय जय दिव्यमीन जय जय त्रिदशवर
जय जय जलधिशयन । ६५.४९/१ ।

जय जय योगिवर जय जय सूर्यनेत्र जय जय देवराज जय जय कैटभारे जय जय वेदवर
जय जय कूर्मरूप जय जय यज्ञवर जय जय कमलनाभ जय जय शैलचर । ६५.४९/२ ।

जय जय योगशायित्र जय जय वेगधर जय जय विश्वमूर्ते जय जय चक्रधर जय जय
भूतनाथ जय जय धरणीधर जय जय शेषशायित्र जय जय पीतवासो जय जय
सोमकान्त । ६५.४९/३ ।

जय जय योगवास जय जय दहनवक्त्र जय जय धर्मवास जय जय गुणनिधान जय जय
श्रीनिवास जय जय गरुडगमन जय जय सुखनिवास जय जय धर्मकेतो जय जय
महीनिवास । ६५.४९/४ ।

जय जय गहनचरित्र जय जय योगिगम्य जय जय मखनिवास जय जय वेदवेद्य जय
शान्तिकर जय जय योगिचिन्त्य जय जय पुष्टिकर जय जय ज्ञानमूर्ते जय जय
कमलाकर । ६५.४९/५ ।

जय जय भाववेद्य जय जय मुक्तिकर जय जय विमलदेह जय जय सत्त्वनिलय जय
जय गुणसमृद्ध जय जय यज्ञकर जय जय गुणविहीन जय जय मोक्षकर जय जय
भूशरण्य । ६५.४९/६ ।

जय जय कान्तियुत जय जय लोकशरण जय जय लक्ष्मीयुत जय जय पङ्कजाक्ष जय
जय सृष्टिकर जय जय योगयुत जय जयातसीकुसुमश्यामदेह जय जय समुद्राविष्टदेह
जय जय लक्ष्मीपङ्कजषट्चरण । ६५.४९/७ ।

जय जय भक्तवश जय जय लोककान्त जय जय परमशान्त जय जय परमसार जय
जय चक्रधर जय जय भोगियुत जय जय नीलाम्बर जय जय शान्तिकर जय जय
मोक्षकर जय जय कलुषहर । ६५.४९/८ ।

जय कृष्ण जगन्नाथ जय संकर्षणानुज ।

जय पद्मपलाशाक्ष जय वाञ्छाफलप्रद ॥ ६५.५० ॥

जय मालावृतोरस्क जय चक्रगदाधर ।

जय पद्मालयाकान्त जय विष्णो नमोऽस्तु ते ॥ ६५.५१ ॥

jaya jaya lokapAla bhaktarakShaka jaya jaya praNatavatsala jaya
jaya bhUtacharaNa jaya jayAdideva bahukAraNa jaya jaya
vAsudeva jaya jayAsurasaMharaNa jaya jaya divyamIna jaya jaya
tridashavara jaya jaya jaladhishayana । 65.49/1 ।

jaya jaya yogivara jaya jaya sUryanetra jaya jaya devarAja jaya
jaya kaiTabhAre jaya jaya vedavara jaya jaya kUrmarUpa jaya
jaya yaj~navara jaya jaya kamalanAbha jaya jaya shailachara ।
65.49/2 ।

jaya jaya yogashAyi~n jaya jaya vegadhara jaya jaya
vishvamUrte jaya jaya chakradhara jaya jaya bhUtanAtha jaya
jaya dharaNIdhara jaya jaya sheShashAyi~n jaya jaya pItavAso
jaya jaya somakAnta । 65.49/3 ।

jaya jaya yogavAsa jaya jaya dahanavaktra jaya jaya
dharmavAsa jaya jaya guNanidhAna jaya jaya shrInivAsa jaya
jaya garuDagamana jaya jaya sukhAnivAsa jaya jaya dharmaketo
jaya jaya mahInivAsa | 65.49/4 |

jaya jaya gahanacharitra jaya jaya yogigamya jaya jaya
makhAnivAsa jaya jaya vedavedya jaya shAntikara jaya jaya
yogichintya jaya jaya puShTikara jaya jaya j~nAnamUrte jaya
jaya kamalAkara | 65.49/5 |

jaya jaya bhAvavedya jaya jaya muktikara jaya jaya vimaladeha
jaya jaya sattvanilaya jaya jaya guNasamRRiddha jaya jaya
yaj~nakara jaya jaya guNavihIna jaya jaya mokShakara jaya
jaya bhUsharaNya | 65.49/6 |

jaya jaya kAntiyuta jaya jaya lokasharaNa jaya jaya lakShmIyuta
jaya jaya pa~NkajAkSha jaya jaya sRRiShTikara jaya jaya
yogayuta jaya jayAtasIkusumashyAmadeha jaya jaya
samudrAviShTadeha jaya jaya lakShmIpa~NkajaShaTcharaNa |
65.49/7 |

jaya jaya bhaktavasha jaya jaya lokakAnta jaya jaya
paramashAnta jaya jaya paramasAra jaya jaya chakradhara jaya
jaya bhogiyuta jaya jaya nIlAmbara jaya jaya shAntikara jaya
jaya mokShakara jaya jaya kaluShahara | 65.49/8 |

jaya kRRiShNa jagannAtha jaya saMkarShaNAnuja /
jaya padmapalAshAkSha jaya vA~nChAphalapradA // 65.50 //
jaya mAIAvRRitoraska jaya chakragadAdhara /
jaya padmAlayAkAnta jaya viShNo namo .astu te // 65.51 //

ಶ್ರೀಪುರुಷೋತ್ತಮಸ್ತೋತ್ರಮ್ - ೮

ಜಯ ಜಯ ಲೋಕಪಾಲ ಭಕ್ತರಕ್ಷಕ ಜಯ ಜಯ ಪ್ರಣತವತ್ಸಲ ಜಯ ಜಯ
ಭೂತಚರಣ ಜಯ ಜಯಾದಿದೇವ ಬಹುಕಾರಣ ಜಯ ಜಯ ವಾಸುದೇವ ಜಯ
ಜಯಾಸುರಸಂಹರಣ ಜಯ ಜಯ ದಿವ್ಯಮೀನ ಜಯ ಜಯ ತ್ರಿದಕ್ಷವರ ಜಯ
ಜಯ ಜಲಧಿಶಯನ ಜಯ ಜಯ ಯೋಗಿವರ ಜಯ ಜಯ ಶೋಯ್ ನೇತ್ರ ಜಯ
ಜಯ ದೇವರಾಜ ಜಯ ಜಯ ಕೈಟಭಾರೇ ಜಯ ಜಯ ವೇದವರ ಜಯ ಜಯ
ಕೂರ್ಮರಾಪ ಜಯ ಜಯ ಯಂಜ್ಞವರ ಜಯ ಜಯ ಕಮಲನಾಭ ಜಯ ಜಯ
ಶೈಲಚರ ಜಯ ಜಯ ಯೋಗಶಾಯಿನ್ ಜಯ ಜಯ ವೇಗಧರ ಜಯ ಜಯ
ವಿಶ್ವಮೂರ್ತೀ ಜಯ ಜಯ ಚಕ್ರಧರ ಜಯ ಜಯ ಭೂತನಾಧ ಜಯ ಜಯ
ಧರಣೇಧರ ಜಯ ಜಯ ಶೇಷಶಾಯಿನ್ ಜಯ ಜಯ ಪೀತವಾಸೋ ಜಯ ಜಯ
ಸೋಮಕಾಂತ ಜಯ ಜಯ ಯೋಗವಾಸ ಜಯ ಜಯ ದಹನವಕ್ತ ಜಯ ಜಯ
ಧರ್ಮವಾಸ ಜಯ ಜಯ ಗುಣಿಧಾನ ಜಯ ಜಯ ಶ್ರೀನಿವಾಸ ಜಯ ಜಯ
ಗರುಡಗಮನ ಜಯ ಜಯ ಸುಖಿನಿವಾಸ ಜಯ ಜಯ ಧರ್ಮಕೇತೋ ಜಯ
ಜಯ ಮಹಿನಿವಾಸ ಜಯ ಜಯ ವೇದವೇದ್ಯ ಜಯ ಜಯ ಶಾಂತಿಕರ ಜಯ
ಜಯ ಯೋಗಚಿಂತ್ಯ ಜಯ ಜಯ ಪ್ರಷ್ಟಿಕರ ಜಯ ಜಯ ಜ್ಞಾನಮೂರ್ತೀ ಜಯ
ಜಯ ಕಮಲಾಕರ ಜಯ ಜಯ ಭಾವವೇದ್ಯ ಜಯ ಜಯ ಮುತ್ಕರ ಜಯ ಜಯ
ವಿಮಲದೇಹ ಜಯ ಜಯ ಸ್ತತ್ವನಿಲಯ ಜಯ ಜಯ ಗುಣಸಮುದ್ರ ಜಯ ಜಯ
ಯಂಜ್ಞಕರ ಜಯ ಜಯ ಗುಣವಹಿನ ಜಯ ಜಯ ಮೋಕ್ಷಕರ ಜಯ ಜಯ
ಭೂತರಣ್ಯ ಜಯ ಜಯ ಕಾಂತಿಯುತ ಜಯ ಜಯ ಲೋಕಶರಣ ಜಯ ಜಯ
ಲಕ್ಷ್ಮೀಯುತ ಜಯ ಜಯ ಪರಂಕಜಾಕ್ಷ ಜಯ ಜಯ ಸೃಷ್ಟಿಕರ ಜಯ ಜಯ
ಯೋಗಯುತ ಜಯ ಜಯಾತ್ಸಿಕುಸುಮಶಾಮದೇಹ ಜಯ ಜಯ
ಸಮುದ್ರವಿಷ್ಟದೇಹ ಜಯ ಜಯ ಲಕ್ಷ್ಮೀಪರಂಕಜಾಪಟ್ಟಿರಣ ಜಯ ಜಯ ಭಕ್ತವರ
ಜಯ ಜಯ ಲೋಕಕಾಂತ ಜಯ ಜಯ ಪರಮಶಾಂತ ಜಯ ಜಯ ಪರಮಸಾರ
ಜಯ ಜಯ ಚಕ್ರಧರ ಜಯ ಜಯ ಭೋಗಿಯುತ ಜಯ ಜಯ ನೀಲಾಂಬರ ಜಯ
ಜಯ ಶಾಂತಿಕರ ಜಯ ಜಯ ಮೋಕ್ಷಕರ ಜಯ ಜಯ ಕಲುಷಹರ ||

ಜಯ ಕೃಷ್ಣ ಜಗನ್ನಾಧ ಜಯ ಸಂಕರ್ಣ ಕಾನುಜ |

ಜಯ ಪದ್ಮಪಲಾಶಾಕ್ಷ ಜಯ ವಾಂಧಾಫಲಪ್ರದ ||

ಜಯ ಮಾಲಾವೃತೋರಸ್ಯ ಜಯ ಚಕ್ರಗದಾಧರ |

ಜಯ ಪದ್ಮಾಲಯಾಕಾಂತ ಜಯ ವಿಷ್ಣೋ ನಮೋಽಪ್ತಂತೇ ||

॥ ಇತಿ ಶ್ರೀಬ್ರಹ್ಮಮಹಾಪುರಾಣೇ ಸ್ವಂಭೂತಿಷಂಖಾದೇ ಶ್ರೀಪುರುಷೋತ್ತಮಸ್ತೋತ್ರಮ್ ||

★ ★ ★ ★ ★

ಶ್ರೀಬ್ರಹ್ಮಂತಮಸ್ತೋತ್ರಮ್ - ೨

ಯಮ ಉವಾಚ -

ನಮಸ್ತೇ ಭಾಗವತ ದೇವ ಲೋಕನಾಥ ಜಗತ್ತತೇ ।
ತ್ವೇರೋದವಾಸಿನಂ ದೇವಂ ಶೇಷಭೋಗಾನುಶಾಯಿನಮ್ ॥ ೧೦ ॥

ವರಂ ವರೇಣ್ಯಂ ವರದಂ ಕರ್ತಾರಮಕೃತಂ ಪ್ರಭುಮ್ ।
ವಿಶ್ವೇಶ್ವರಮಜಂ ವಿಶ್ವಂ ಸರ್ವಾಜ್ಞಮಬರಾಚಿತಮ್ ॥ ೧೧ ॥

ವೀರೋತ್ತಲದಲಶ್ವಾಮಂ ಪುಂಡರೀಕನಿಭೇಕ್ಷಣಮ್ ।
ಸರ್ವಾಜ್ಞಂ ವಿರೂಪಂ ಶಾಂತಂ ಜಗದ್ವಾತಾರಮವ್ಯಯಮ್ ॥ ೧೨ ॥

ಸರ್ವಾಲೋಕವಿಧಾತಾರಂ ಸರ್ವಲೋಕಸುಖಾವಹಮ್ ।
ಬುರಾಣಂ ಪುರುಷಂ ವೇದ್ಯಂ ವ್ಯಕ್ತಾವ್ಯಕ್ತಂ ಸನಾತನಮ್ ॥ ೧೩ ॥

ಪರಾವರಾಣಂ ಪ್ರಜಾಪರಂ ಲೋಕನಾಥಂ ಜಗದ್ಗುರುಮ್ ।
ಶ್ರೀವರ್ಮೋದಯ್ಯಂಯುಕ್ತಂ ವಸಮಾಲಾವಿಭೂಷಿತಮ್ ॥ ೧೪ ॥

ಹೀತಪಸ್ತಂ ಚತುಬಾಂಮಂ ಶಂಪಿಚಕ್ರಗದಾಧರಮ್ ।
ಜಾರಕೇಯೂರಂಯುಕ್ತಂ ಮುಕುಟಾಂಗದಧಾರಿಣಮ್ ॥ ೧೫ ॥

ಸರ್ವಲಕ್ಷಣವಂಪುಂಜಂ ಸರ್ವೇಂದ್ರಿಯವಿವರಿತಮ್ ।
ಕೊಟಸ್ಯಮಚಲಂ ಸೂಕ್ತಂ ಚ್ಯಾತೀರೋರೂಪಂ ಸನಾತನಮ್ ॥ ೧೬ ॥

ಭಾವಾಭಾವಂ ವಿನಿಮೂಕ್ತಂ ವಾಪಿನಂ ಪ್ರಕೃತೇಃ ಪರಮ್ ।
ನಮಶ್ವಾಮಿ ಜಗಲಾಧಮೀಶ್ವರಂ ಸುಖಿದಂ ಪ್ರಭುಮ್ ॥ ೧೭ ॥

ಇತ್ಯೇವಂ ಧರ್ಮರಾಜಕ್ತಂ ಪುರಾ ಸ್ವಗೋಧಿಸನ್ವಾದಾಃ ।
ಸ್ವಶ್ವಾನಾನಾವಿಷ್ಯಃ ಸ್ಮೋತ್ತೇಃ ಪ್ರಕಾಮಮರೋತ್ತಾತದಾ ॥ ೧೮ ॥

॥ ಇತಿಶ್ರೀಬ್ರಹ್ಮಂತಾಪುರಾಂ ಯಮಕೃತ ಶ್ರೀಬ್ರಹ್ಮಂತಮಸ್ತೋತ್ರಮ್ ॥

श्रीपुरुषोत्तमस्तोत्रम् - २

यम उवाच -

नमस्ते भगवन् देव लोकनाथ जगत्पते ।
क्षीरोदवासिनं देवं शेषभोगानुशायिनम् ॥ ६० ॥

वरं वरे ष्यं वरदं कर्तारमकृतं प्रभुम् ।
विश्वेश्वरमजं विष्णुं सर्वज्ञमपराजितम् ॥ ६१ ॥

नीलोत्पलदलश्यामं पुण्डरीकनिभेक्षणम् ।
सर्वज्ञं निर्गुणं शान्तं जगद्भातारमव्ययम् ॥ ६२ ॥

सर्वलोकविधातारं सर्वलोकसुखावहम् ।
पुराणं पुरुषं वेदं व्यक्ताव्यक्तं सनातनम् ॥ ६३ ॥

परावराणां स्थारं लोकनाथं जगद्गुरुम् ।
श्रीवत्सोरस्कसंयुक्तं वनमालाविभूषितम् ॥ ६४ ॥

पीतवस्त्रं चतुर्बाहुं शङ्खचक्रगदाधरम् ।
हारकेयूरसंयुक्तं मुकुटाङ्गदधारिणम् ॥ ६५ ॥

सर्वलक्षणसम्पूर्णं सर्वेन्द्रियविवर्जितम् ।
कूटस्थमचलं सूक्ष्मं ज्योतीस्त्वं सनातनम् ॥ ६६ ॥

भावाभावं विनिर्मुक्तं व्यापिनं प्रकृतेः परम् ।
नमस्यामि जगन्नाथमीश्वरं सुखदं प्रभुम् ॥ ६७ ॥

इत्येवं धर्मराजस्तु पुरा न्यग्रोधसन्निधौ ।
स्तुत्वा नानाविधैः स्तोत्रैः प्रणाममकरोत् तदा ॥ ६८ ॥

॥ इति श्रीब्रह्ममहापुराणे यमकृत श्रीपुरुषोत्तमस्तोत्रम् ॥

traya trinśat vAsu rudra aadityAdi tattvAbhimani devataantargata
shrI bhAratI ramana mukhyapraNAntargata - adhika mAsa
niyAmaka - aanandaabhinna rAdhE-purushOttama Priyathaam
Preetho Varado Bhavathu
shrI kRuShNArpanamastu
nAhaM karta hariH karta
Hari Sarvottama - Vaayu Jeevottama
Sri GuruRaajoVijayate
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(Images, slokas/stotras, kannada/Sanskrit lyrics > sangraha)

What I know is limited – what I have to know is unlimited



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